

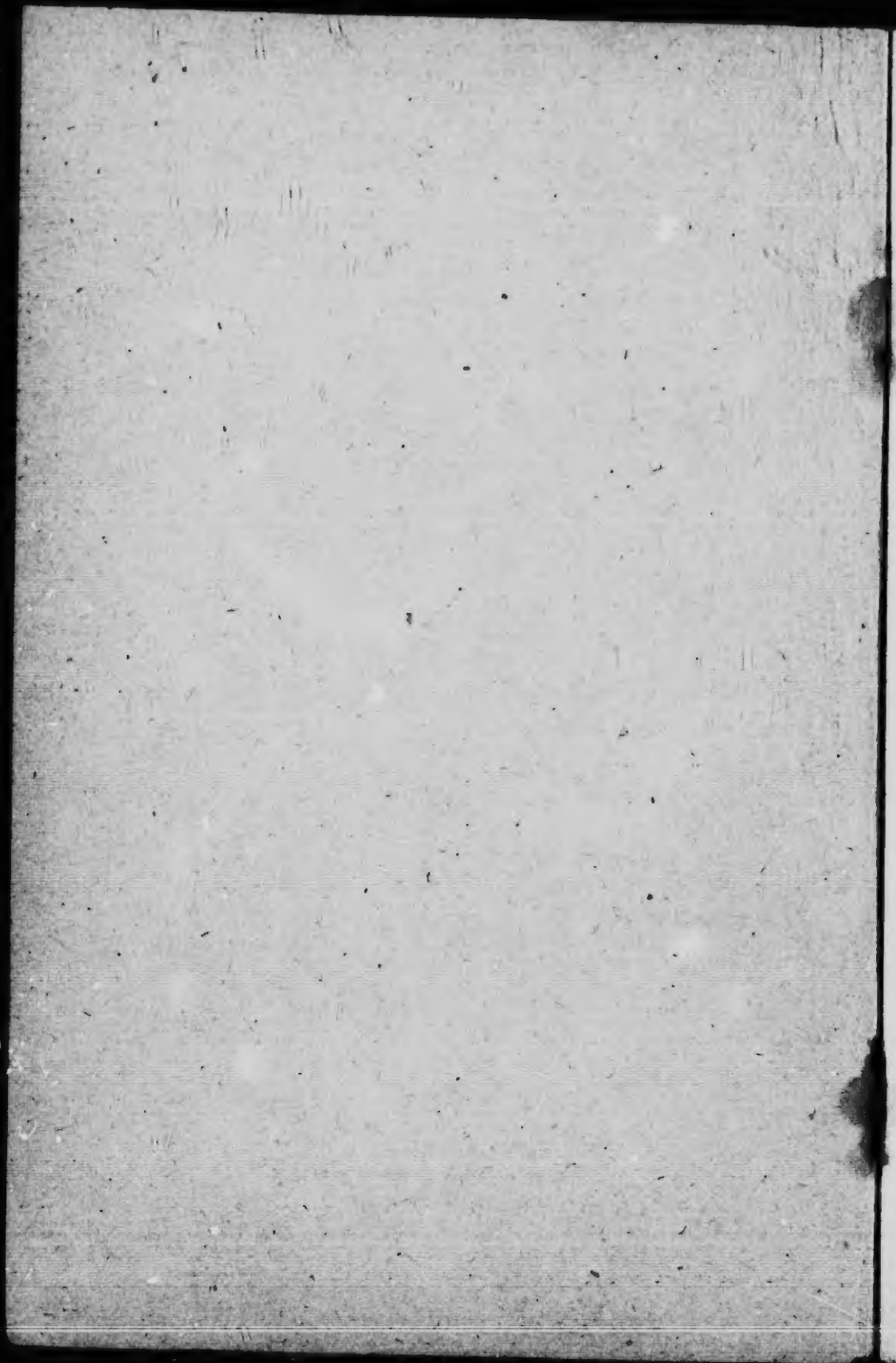
FOREIGN MISSIONS

Our Privilege and Responsibility

Newton W. Rowell,
K.C.



PUBLISHED BY
Methodist Mission Rooms
Toronto



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OUR PRIVILEGE AND RESPONSIBILITY

BY

NEWTON W. ROWELL, K.C.

Being an Address delivered at a Conference of
Laymen in Parkdale Methodist Church, Toronto,
in December, 1907.



PRICE, 5 CENTS : 100 COPIES, \$2.50

METHODIST MISSION ROOMS
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NEWTON W. ROWELL, K.C.

OUR last General Conference may be truly described as a Missionary Conference. It recognized our increasing responsibility in Western Canada and the Far East, and enlarged and reorganized our administrative force to help meet this responsibility. Our General Board of Missions, in harmony with this action, and to enable the membership of our church to discharge their share of this responsibility, presents to the churches of Methodism a practical working policy based upon the conviction, "That the membership of the church should recognize that every true church of Christ is, by virtue of its organization as a true church of Christ, a missionary society, each member of which is under solemn covenant to the Head of the Church to help in the fulfilment of our commission to give the Gospel to every creature."

The Board is not only appealing for a substantial advance in the income, but is seeking more particularly a larger and more intelligent interest on the part of all the men of the church in this most important work of the church. It believes that if there is this added interest there will be the desired advance in income. This policy involves more missionary in-

formation, more missionary inspiration, and a larger recognition of individual duty and responsibility.

The practical suggestions offered are, that every pastor should preach not less than once a month on Christian missions, and should hold a monthly missionary prayer meeting; that every church should take advantage of the provision of our Discipline and appoint a Missionary Committee of the Quarterly Official Board, composed of the best men in the church; that this Committee should become responsible for keeping the membership of the church supplied with full and accurate information, not only in reference to the missionary operations and problems of the Methodist Church, but also the missionary operations and problems of the church at large; that it should sustain the pastor of the church in presenting from month to month various phases of the problem of the world's evangelization and co-operate with him in holding a monthly missionary prayer-meeting; and that it should endeavor to secure the adoption of a more systematic method of raising our missionary fund than that in use at the present time in most of our churches.

PRESENT METHODS OF FINANCE.

There are some exceptions, but I believe, as a rule, the present method of collecting missionary monies, so far as the General Board of Missions is concerned, is an annual appeal from the pulpit for subscriptions, followed up by a canvass by those women of the church who are willing to undertake this part of the men's work. Our Presbyterian friends have set us an example which we would do well to follow. In a

number of their churches they have placed their missionary contributions on exactly the same basis as the pastor's salary or the contributions to the local church funds. They use the weekly envelope for missions. If we depended in our churches on an offering once a year for the support of the pastor or for carrying on the local work of the church, where would the church finances be? It is because we have placed our local church finances on a systematic business basis that we are able to manage them as satisfactorily as we do; and when we put our missionary finances on a similar basis, taking a weekly offering, we shall more than double the amount we are now raising, and with less effort. There are many men of a limited income who would find a \$50 or even a \$25 or \$10 subscription a large amount to contribute at one time, but who could and would gladly contribute fifty cents or even a dollar a week, and by this weekly contribution we could more easily keep alive their interest in the missionary problems and work of the church. "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him," is not only good religion but good business as well.

To-night it is not my desire to present to you the details of this policy, but rather the great considerations which render such a policy absolutely necessary at this time. Let us briefly consider, first, the missionary problem in its general scope and significance, and, secondly, the Foreign Missionary work and problem of our own Church. I usually emphasize the Home Missionary work; to-night I wish to emphasize the Foreign Missionary work.

A CHANGE IN VIEW POINT.

In the past we have looked upon mission work as the salvation of so many individual souls from eternal loss, and we have judged of the success or failure of missionary operations by the number of converts added to the church. Now we are realizing more and more that it is not simply a question of individual converts, but far more the planting in the heart of a community of a new and vital spiritual force that, like the leaven hid in the measure of meal, will not cease its working until the whole is leavened. The spiritual life so planted will influence the whole life of the community, modifying the character of scores and thousands of those who may not actually identify themselves with the Christian Church. In seeking to estimate the power and influence of Christian Missions on the nations where the gospel has been preached, the least result, in one sense, is the number of converts added to the church. The larger and more important results are the great changes wrought in the whole social and intellectual life and character of the people.

OUR VISION STEADILY ENLARGING.

Not only is our view point changing, but our vision of the character and extent of the missionary work of the church is steadily enlarging. Is it not true that until recently the Roman Catholic Church alone possessed the imperial vision of the universal dominion of our Lord and sought to make that vision a reality? It surveyed the world and sought to extend its form of Christianity from the rivers to the ends of the earth.

The Protestant churches have grown up in different countries under varying conditions, the product, in many cases, of political as well as religious causes, and the result has been the establishment of national churches, as in England, Scotland, Germany and other parts of Europe, with their vision and outlook influenced, and in some measure circumscribed, by political and national considerations. These national churches have in many cases been divided, and the result is that Protestantism has not had that sense of solidarity, that consciousness of unity, from whence comes the imperial vision, nor has there been established such practical co-operation among the various branches of the Protestant Church as would make possible the realization of this vision.

Within the past half century the spirit of nationality, that indefinable consciousness of unity which influences the development of national life, has brought together the various sections and races of the Italian people until there is now Italian unity. This spirit of nationality has resulted in the establishment of the German Empire. It is this spirit which helps to bind together the various parts of the British Empire. „A spirit different in kind, but producing somewhat similar results, “the spirit of love and of a sound mind,” has been at work among the various Protestant churches of Christendom, and there is coming to the Protestant churches this sense of unity, of oneness; and with this sense of unity is coming this imperial vision and the conviction that these churches can unitedly make this vision a reality. The conviction is becoming stronger every day that if “the kingdoms of this world are to become the empire of our God and of his Christ,” the churches

must forget their differences, must magnify the essentials in which there is agreement, and sympathetically and energetically co-operate in the establishment of this Empire. To-day we see evidences on every hand of the desire of the churches, and the men of the churches, to so co-operate.

Permit me to present to you a brief statement of the foreign mission work. In doing so, may I deal first with the force now in the field, the work this force is doing, the peoples now supplying the men and money, and then go on to deal with the additional work that must be done if this Empire is to be established and the resources of men and money required to do this work.

The figures hereafter given are for the year 1906 and are taken from that very informing book "The Foreign Missionary," by the Rev A. J. Brown, D.D., of the Presbyterian Board of Foreign Missions, New York, which all interested in the real work of Foreign Missions should read.

THE PRESENT MISSIONARY FORCE IN NON-CHRISTIAN LANDS.

Exclusive of missionaries' wives, there are 13,000 missionaries at work, and if you add the wives of the missionaries, the total number is a little over 18,000.

The money at the disposal of the various missionary organizations of the world for Foreign Mission work, is \$21,280,000.

FOREIGN MISSION WORK NOW BEING DONE.

What is this missionary force with this amount of money at its command doing to establish the Kingdom of Christ among the non-Christian peoples?

The work carried on may be divided into five departments: Educational, Literary, Medical, Philanthropic and Evangelistic. Permit me to say a few words on each department.

THE EDUCATIONAL WORK.

It is now being recognized by all missionary organizations that perhaps the only way to finally solve the missionary problem is to teach the children. It is recognized that the non-Christian nations will never be fully evangelized by foreign missionaries. We do not see matters just as they do. The West cannot fully comprehend the East. We cannot get into the same sympathetic touch with the native as can one of his own race and language. The work of the foreign missionaries must largely be the planting of the gospel and the training up of a force of native workers and evangelists; it must be the establishment of a native self-supporting, self-propagating church. As Christianity has come to us from the East, it may be in time that from the East will come its truest interpretation, both in thought and life.

Among all Protestant missionary societies, educational work is one of the most important departments. You will be interested in knowing the extent of this work, which covers the whole range from the primary school to the university. There are the ordinary primary day schools, where the children receive training in elementary subjects, and are brought under the influence of Christian teachers and Christian truth; then come the boarding schools, where the more advanced pupils are taught and are constantly under Christian influence and surrounded by Christian environment. It is largely in these schools the young

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men and women who are hereafter to be the workers in the Christian church are trained, and from these schools they pass into the higher institutions of learning, where they are qualified for their life work in the Christian church. Large medical schools have also been established for the training of native physicians, and in many cases technical and industrial schools, so that the natives may be trained in all that is best and truest in our Christian civilization. The older people are admittedly hard to reach. It is difficult for the missionary even to enter many of the homes of the people of the better class; but recognizing the excellence of the training in Christian schools, many of these same people, even of the nobility, are prepared to send their children to be educated at them. Many cases are reported by the different missionary organizations where children entering the schools have afterwards been the means of leading their parents to Christ and the Christian church. Let me give you an interesting illustration of this, in Bangkok, Siam, taken from "The Foreign Missionary": "A nobleman, whom the missionary had vainly tried to lead to Christ, sent his only son to the Christian Boys' High School. A year or two later, in an epidemic of cholera, the boy died. The missionary gently told the stricken parents of the Good Shepherd, who sometimes took a lamb in his arms to induce the sheep to follow him. Deeply moved, the father sketched an outline of the incident and bade an artist paint it. He showed us the picture: a shepherd, with a face kindly and sweet, carrying a lamb in his bosom, while afar off, two sheep, which had been walking away, were turning with wistful eyes to follow their loved one. 'Now,' said the nobleman, 'I want

to give 10,000 ticals to build a church in recognition of God's dealings with me through my boy.' "

This is but one illustration of many which might be given of the manner in which teaching the children means reaching the parents as well.

At the present time, there are no less than 29,010 mission schools carried on by the various Protestant missionary organizations, and there are 1,257,000 scholars being trained under Christian auspices and in Christian truth in these schools. Let us stop and consider what a tremendous power and influence these scholars will exert when they are scattered abroad as a leavening influence throughout the nations to which they belong.

THE LITERARY WORK.

We do not always recognize the significance or importance of this branch of mission work. We do not realize that in many cases, particularly of the non-progressive races in the Islands of the seas, it was the missionary who first reduced the language to a written language. It is the missionary who has translated the Bible and made available to the peoples of non-Christian lands some of the best literature of our Christian civilization. The literary work carried on by the missionaries has been one of the most potent causes of the advancement of these non-Christian nations. There are 160 printing establishments, the property of the different missionary organizations, in these non-Christian lands, and last year no less than 400,000,000 pages of Christian literature, including the Bible, were printed and distributed. Within a century over 200,000,000 copies of the Bible have been printed in 360 different langu-

ages. As qualified writers have pointed out (and I will not detain you to quote from them) nine-tenths of the results we have to-day in the quickening intellectual life of these peoples is due to improved methods of education and the infusion of Western learning through the faithful work of Christian missionaries in translating and publishing Christian literature.

THE MEDICAL WORK.

I at one time thought medical missionaries were an expensive luxury. It costs a large sum of money to build a hospital, and I wondered why we should go to this great expense to help the sick and infirm in these foreign lands. Would it not be better to spend the money in the less expensive work of evangelism or in looking after our sick and infirm at home? I have found out my mistake. The feature of the life work of our Saviour that drew to Him the multitudes, and perhaps as fully as any other manifested His divinity, was that He could not look upon sickness, sadness, or sorrow without compassion, and that wherever disease was He sought to help, to heal and to save. Think of the miracles of our Lord, how many were miracles of healing? And so to-day, if we would correctly interpret the spirit of Our Lord to these non-Christian peoples, we cannot do so more truly than in the spirit of service and sacrifice, seeking to help those who need help so much,—the sick, the suffering and the maimed. The medical missions of the various missionary societies are among the most efficient means of opening the hearts and the homes of the people to the reception of the truth and presenting to them what Christianity really is. Our medical missions in their work of love are needed to counteract the misrepresentations of

Christianity given by many Americans and Europeans who visit these foreign lands for the purpose of commerce or pleasure, and who do not manifest the spirit of Christ in their dealings with these peoples.

You will be interested in knowing just how extensive this medical work is. At the present time there are 1,162 hospitals and dispensaries carried on and maintained by the missionary societies of the world, and last year there were about 2,347,000 patients treated in these hospitals. Those who have studied the diseases of these Eastern lands know how horrible and loathsome the diseases are, how utterly incompetent are such native medical practitioners as they have, and how crude, unscientific and barbarous is their treatment. Dr. Brown tells of a case in China where a little child was brought into one of their medical missions suffering grievously, and when they looked at the child they found it covered with spots and sores. They asked what was the cause and were told that the sores were caused by the Chinese doctor driving in a needle to drive out the evil spirit that had caused the illness of the child. And so they find all sorts of horrible methods of treatment being resorted to, the people being possessed of the idea that disease springs from some evil spirit. Our churches are doing a most beneficent work in these hospitals. At the Conference of Missionaries, representing all missionary societies carrying on work in China, which met at Shanghai this year to celebrate the centenary of the founding of Foreign Missions in China, one of the most important resolutions passed was that the various missionary societies of the world should combine to establish a medical training school and hospital for the training

of native Chinese doctors in the capital of every province of the Empire, in order that there might be given to the Chinese people the benefit of our improved scientific knowledge in medical treatment.

PHILANTHROPIC WORK.

There are no less than 333 Asylums in Eastern lands for the care of the afflicted and dependent classes, all founded and maintained by missionary organizations. In this unselfish service of caring for those who can render no return we interpret to the minds of the non-Christian peoples the true spirit of the religion of Christ, as well as materially reduce the sum of the world's suffering and sorrow.

EVANGELISTIC WORK.

All these different methods of work above mentioned only lead up to and are the means to the one great end, the revelation—the making known of Christ to these non-Christian peoples—to enable them to see Him as He is—to breathe in His spirit and live His life. The evangelistic work must always retain the supreme place. At the present time there are 1,103 organized Christian Churches and a great many unorganized Churches in these different countries. Last year they had 1,843,000 communicant members, with 4,359,000 adherents, 901,000 of whom were enrolled as enquirers. You say, “Less than 2,000,000 Protestant Christians in non-Christian lands, that is small for a century of work” ; but when you think of the long weary years that the early missionaries had to toil and teach before the least impression was made upon the customs, prejudices and practices of these

Eastern people, and how slow and plodding the early work had to be, you realize the marvellous results which have followed their labor. In more recent years we have abundant cause to thank God for the wonderful work that has been done along evangelistic lines.

THE SHARE OF THE ANGLO-SAXON IN THE WORK NOW BEING DONE.

It is of great interest to ascertain which of the Christian nations are the missionary nations. Out of the \$21,280,000 contributed last year, the United States and Canada gave \$8,980,000, and Great Britain contributed almost exactly the same amount. Great Britain, the United States and Canada, or the Anglo-Saxon peoples of these three countries are doing eighty-five per cent. of the total missionary work done by the Protestant Christians of the world. \$3,327,000 is the total amount given by all other countries, and it is interesting to bear in mind that in this \$3,327,000 is included the foreign missionary contributions of our fellow-citizens of the Empire in Australia and South Africa. The English-speaking people do more than eighty-five per cent. of all the Protestant missionary work of the world. At a great congress of missionaries of the various Protestant Churches in India the whole situation was canvassed, and this conclusion reached—It is not fair to ask us to undertake, and we cannot hope to successfully undertake the evangelization of India unless we have at least one foreign missionary for every 25,000 of the people, with as many native workers as each missionary can efficiently supervise, and with the plant necessary for such a force to carry on the work; but if you will give us one foreign missionary, with

suitable native assistants and the necessary plant for each 25,000 of the population, we believe within this generation we can make the gospel intelligible to every native of this Empire. Other missionaries in other countries have reached practically the same conclusion. They tell us that maintaining this force of one missionary and a suitable number of native assistants, with sufficient plant, will require at least \$2,000 per year, and surely this is not allowing a very handsome salary for the missionary or his assistants. It is the very minimum we can fairly suggest for this work. Now on this basis, \$2,000 a year for each 25,000 of the people, \$21,280,000 would be approximately enough to reach 325,000,000 people, and there are 1,000,000,000 to be reached.

THE WORK STILL TO BE DONE.

If the mission force now on the field can accomplish this result, which may be doubted, because of the difficult conditions under which they work, there still remain 675,000,000 children of our Heavenly Father who will never have a chance to know they have a Heavenly Father or to hear a word about the Saviour, unless the churches at home change their whole attitude and recognize that this work is "the supreme business of the Church." We possess this priceless heritage—a knowledge of the truth as it is revealed, in Christ. Ours is the privilege and ours the responsibility of sending the truth to them.

THE SHARE OF THE ANGLO-SAXON IN THIS WORK.

Then what proportion of the evangelization of the whole world should be undertaken by the Anglo-Saxon race? If eighty-five per cent. of the work now being

done is performed by them, then we may fairly assume, if the whole work is to be done, eighty-five per cent. must be done by the Anglo-Saxon peoples. If so, what is the fair share of the United States and Canada? We together have twice the population, and probably more than twice the wealth, of Great Britain, but they give to missions as much as we. To put our share on the lowest basis we may fairly say that not less than fifty per cent. of the total work should be undertaken by the United States and Canada, that is, the evangelization of 500,000,000 of people.

CANADA'S SHARE IN THIS WORK.

Canada's proportion of the population of the two countries is about one-twelfth. We may, therefore, fairly say that not less than one-twelfth of this work should be undertaken by the churches of Canada. Over forty millions would be the share of the Canadian Churches. Now, how far are the Canadian Churches discharging this responsibility? At the present time the total contributions of the Protestant churches of Canada to Foreign Missions are substantially less than \$600,000. I have named \$600,000 to allow a wide margin for unreported contributions. So far as I have been able to get the returns dealing with the contributions for work outside of Canada, the amount is less than \$500,000. But, assuming \$600,000 to be correct, on the basis of one missionary to every 25,000 people, with a supply of native workers, the amount we are now giving in Canada would not be sufficient to evangelize more than 7,500,000 of the 40,000,000 which may fairly be taken as our share. There are at least 32,500,000 untouched, and the re-

sponsibility rests upon our Canadian churches to send them the gospel. They will not receive the knowledge of the truth unless the Canadian churches accept and discharge this responsibility.

THE SHARE OF THE METHODIST CHURCH.

What is the missionary responsibility of our Canadian Methodist Church. We have about one-third of the Protestant population of Canada, and it may fairly be said one-third of this 40,000,000 is our share. We are carrying on Foreign Missionary Work in China and Japan. In West China—in the Province of Sz-Chuan—we have a district assigned to our church, with a population of from 7,000,000 to 10,000,000 and there are contiguous territories which naturally fall to our church with many millions more, and unless the Methodist Church sends the gospel to these people they will not hear the gospel. Unless they know of Christ through the Methodist Church, they will not know of Christ at all, for the other churches have as large or larger areas committed to them.

CHINA.

The world's thought to-day is centered on China, where more than one-fourth of the human race is awakening from the sleep of ages. The spirit of unrest, of change, of reform is everywhere manifest. For centuries the pathway of promotion in all departments of the public-service has been through examinations in the Chinese classics—the books of Confucius. By Imperial edict this whole system has been changed, and henceforth these examinations will be based upon the Western system of education. This change has been

described by those thoroughly conversant with China as the greatest educational revolution the world has ever seen. Public Schools to teach this Western learning are being established by the Government in every Province. The establishment of girls' schools under the patronage of the Court, is a not less striking indication of the changed attitude of the Chinese people, for heretofore woman has been completely ignored in their educational system. In two of the chief Provinces of the Empire, containing a population of over 50,000,000, by order of the Viceroy the Bible is taught in all Public Schools side by side with the books of Confucius, taught not because of its religious truth, but as being the book upon which our Western civilization is founded.

The newspaper, a few years ago regarded as an evidence of the handiwork of the "foreign devil," is now everywhere published and read. There are 10 daily newspapers in Peking, one a woman's, probably the only woman's newspaper in the world. Chinese students, who formerly thought all knowledge worth acquiring could be gained from the study of their own classics, are now flocking by the thousands to Tokio and in smaller numbers to the universities of Europe and America to learn the secret of Japan's marvelous success, and of the power of the Western nations. Chinese students are not slow to learn. Their G. and Canal was the greatest engineering feat of its age and they rested on their laurels. To-day, swallowing their prejudices, they are building railways to open up their country, and *teaching their own civil engineers* for this and other engineering work. They are establishing agricultural Colleges to improve the cultivation of the soil. This spirit of reform is

touching the foundations of government. A constitution and representative Assembly is promised, and already some Municipal Councils are being established and the people trained in the principles of self-government. The social status of the soldier has been raised, modern weapons are being introduced and a standing army trained in the science of modern warfare.

Under an Imperial Decree dated the 20th of September, 1906, the great national vice, the opium habit, is being outlawed, and the growth of the poppy, and the use of opium will be completely abolished in ten years so far as China can control the situation. Another Imperial decree has placed a ban on foot-binding. In all Government offices Sunday is a legal holiday. China is awaking. What will China be when awake? We to-day know the power and influence of Japan in the world's civilization. Multiply Japan by ten and we have some faint conception of the power and influence which China may possess in the days to come. "Confucianism represents the intelligence and morality of China, Taoism its superstitions, and Buddhism its ritualism and idolatry, while yet it acknowledges no God."

Sir Robert Hart, that great English statesman who has given his life service to China says: "China is to-day the greatest menace to the world's peace unless she is Christianized." "How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent."

The Pacific Ocean no longer separates us from China, it unites us. The Divine Command, the constraining love of Christ, the highest patriotism and

the unprecedented crisis and opportunity all call, imperatively call, to the adequate performance of our work in China.

JAPAN.

We have also our share of the responsibility in Japan. This is more difficult to estimate as the ground is not divided as in China; but, if we assume our share of Japan as 2,500,000, it makes the territory already occupied by the Methodist Church 12,250,000, slightly less than 1-3 of the 40,000,000. Whether, therefore, we divide Canada's share of the whole responsibility on the basis of our share of the Protestant population of Canada or on the basis of the territory already occupied by our Church, we reach much the same result, and at the present time we may say we are responsible for not less than 12,500,000 of people.

IS OUR CHURCH DOING ITS SHARE?

How are we discharging this responsibility? The amount that will be expended in the Foreign Field by our General Board of Missions this year is \$90,340. This is the amount that will actually be expended in China and Japan. The amount which will be expended by the Women's Missionary Society is \$46,385. On the basis of one missionary for 25,000 people these amounts would be sufficient to make the gospel known to 1,708,937 people in a generation of time, leaving 10,791,063 entirely unprovided for. So far as the Foreign Field is concerned, the Methodist Church has not reached the general average of all the churches in this country. On the above basis, what is the amount we would annually require to fairly discharge our responsibility in the Foreign Field, and what number of

missionaries should we send forth? We would require an annual income of \$1,000,000 and a force of 500 missionaries. What would we require if we were to do our whole duty to the work within Canada? Not less than \$500,000 a year and a large increase in our home mission force. The Methodist Church, therefore, to discharge its whole missionary responsibility, should have an annual income of \$1,500,000 and an increase in its missionary force of between 400 and 500. Now our General Board of Missions does not ask for that income or this force this year. This force could not be usefully employed this year. If we had the money it could not be profitably expended. The work cannot all be put under way at once. We must have trained men for the work, and the work must be extended on comprehensive and progressive lines, but we need immediately a vastly larger income than we now have, and the work is positively suffering for lack of men. At first sight this \$1,500,000 seems a large sum, but let us pause and consider what it means. Is it a large sum? It is less than ten cents per week for the entire membership of the Methodist Church. It is only between \$1.25 and \$1.50 a year for the adherents of the Methodist Church. When we think of the general average of wealth and income of the membership and adherents of the Methodist Church, is it much to ask that the Methodist Church should give a million and a half for missions both at home and abroad? One of the most conservative business men in this city, a prominent member of the Board of Trade, with whom I was talking the other day, and who would not be considered a faddist or a crank, said he and some friends had figured out the amount the theatres of Toronto were probably taking

in every year, and they were satisfied it could not be less than a million dollars. Most of the people of Toronto were startled when it was proposed that all the churches of Toronto should increase their missionary contributions from \$142,000 to \$500,000 a year, and yet if they so increased, the Christian people of Toronto would not be giving for the world's salvation and for that of the incoming multitudes to our own land more than one-half of what the people of Toronto pay for this one form of pleasure.

THE MEN FOR THE WORK.

Can we secure the men needed for this work? It has been necessary to supplement our home force by recruits from England. How can we expect to meet the needs for both home and foreign fields? I greatly fear there is not in the Christian homes of to-day the noble ambition which filled the atmosphere of the homes of our fathers—that the best boy of the family should give himself to the Christian ministry. How many mothers give their sons to the Lord as Hannah gave Samuel? No position so calls for the best brain and heart of the young men of to-day; no calling gives such opportunity for the fulfilment of the high resolves, the noble ambitions and heroic aspirations of youth; no work is so Christlike. With over 275,000 scholars in our Methodist Sunday Schools, it should not be difficult to secure every year at least 100 additional candidates for our ministry; young men of consecration and capacity, who would fully qualify themselves for this worthy life-work. “Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest.”

These are the high and compelling considerations

which induced our Board of Missions to call Canadian Methodism to a great and worthy advance. Let us inform ourselves on these missionary problems. Let us study the religious and social conditions in non-Christian lands as well as among the thousands of immigrants flocking to our shores. The study is all absorbing. Let us bring ourselves in sympathy with the Divine thought and plan for their salvation by prayer and study of God's word. Let us seek to know the mind of "Him whose we are and whom we serve." Let our gifts be commensurate with our ability and with the world's need, and let us adopt in all our churches this advanced and businesslike policy which our Board of Missions has submitted to us as a means of enabling our church, born in a revival, with the world as its parish, to adequately discharge its missionary responsibility.

PERSONAL RESPONSIBILITY.

To-night let each ask himself this question. Am I personally doing all I can to extend Christ's Kingdom? If my love for Him is measured by my prayers and my gifts for the extension of His Kingdom, will He be able to say "Well done, thou good and faithful servant?" His command is "that ye love one another as I have loved you." . . . "Go ye into all the world and preach the Gospel to every creature." For love no service is too difficult, no sacrifice too great. Does our service ever reach the point of sacrifice? Are we ever able to enter into the very spirit and thought of our Saviour or of St. Paul when he said, "for I could wish that myself were accursed from Christ for my brethren."

It all comes to this, just as our chairman has

stated—are we serious and in earnest? Do we really believe that Christ's command is binding on us as Christians? Do we really believe the Christian Church exists in order that the knowledge of Christ may be spread throughout the earth? Has not the great weakness of all our churches—individuals as well as churches—been this, we have been living for ourselves. Our Christianity has been largely selfish Christianity. We have enjoyed the experiences of the class meeting and the prayer meeting; we have rejoiced in the experience of religion and the peace and happiness which fill the heart through trust in Christ; but how have we utilized the spiritual power that has come to us as we have been brought in touch with the Divine? Has it been expended to ensure that every man may be brought into a similar relationship?

The other day I heard a prominent member of the Anglican Church express this idea, which very much impressed me. He said, the Church that lives for itself, beautiful as may be the church edifice and cultured as may be the people, is not a Christian Church at all. It is pagan, because Christianity is unselfishness. Christ's life was unselfishness. It is impossible for a truly Christian man to be material and selfish; and until we as Christians break away from the material, selfish conception of life and become unselfish and express our Christianity in service, the Church will not come to her own in this or any other land. We sometimes think the religion of these peoples in far-off lands is good enough for them. In China they have an ancient and, in many respects, a great and cultured civilization, and also in Japan. But if Paul had looked

out upon the world in that spirit he never would have gone to preach to the cultured Grecians or the powerful, all-conquering Romans. The fact that these people belong to ancient civilizations with a great history back of them is all the more reason that there should be brought into their lives the power of the gospel, to transform and ennoble them. The appeal comes to our own Church and to all the Churches, and to the men of the Churches, to do this great work. With all respect let me say it is not the work of the children—much as they can and do help—it is not the work of the women, splendid and self-sacrificing and important as their work is—it is men's work. It is not only nation building, it is empire building for our Lord and Saviour Jesus Christ. It is a mighty problem, world-wide in its sweep, and calls for the highest display of genuine devotion and self-sacrifice by the brainiest and wisest men of the world. It is into this noblest of all services and most wonderful of all works that we as laymen of the Methodist Church are called. I can think of no privilege, for which, night and morning, a man should with more gratitude thank his Heavenly Father, than that it is given to him, in this our day, to take some small share, either in the work of determining the civilization of our own Western Canada, or in shaping the civilization of the Far East.

What investment can we make of our influence and our substance that will give us so great satisfaction when the day's work is done as investing them in the service of our Master for the transformation and ennobling of the lives and characters of multitudes of men?

